Nahnu Anşārullāh

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What perfect morals, what everlasting charm!
Upon thee be peace, upon thee be blessings

HONOUR OF THE HOLY PROPHET MUHAMMAD ﷺ AND OUR RESPONSIBILITY

Dear Ansār brothers,

We, once again, are at a juncture of time where, in the name of **freedom of speech** or **free speech**, the honour of our beloved Holy Prophet Muhammad ﷺ is being challenged. Apart from Ahmadī Muslims who are united under the divinely appointed Khalīfa, the rest of the Muslims are largely at stray.

The current moral, social and political state of the rest of the Muslims does not reflect upon the teachings of the Holy Prophet ﷺ and instead of defending the honour of the Holy Prophet ﷺ, they are partially responsible for bringing a bad name to Islām and the Holy Prophet ﷺ who himself stated that he was sent to perfect the morals. Hence, in this time and age, these are us, the Ahmadī Muslims, who have recognized the Imām of the time and responded to him by stating, 'We are helpers of God', as stated by the disciples of Jesus[as], son of Mary. Thus, it is our responsibility to safeguard the honour of the Holy Prophet ﷺ.

The Promised Messiah[as], in this time and age, fathomed the status of the Holy Prophet ﷺ more than any other and explained it to us, he said:

"The Holy Prophet ﷺ's truthfulness and sincerity was such that he experienced all manner of evil but did not care' and God thus stated:

> 'God and His angels send blessings on the Prophet. O ye who believe! you also should invoke blessings on him and salute him with the salutation of peace.' (Al-Qur'ān 33:57)

No verse of this magnitude has been used for any other Prophet. God willed us to send salutations (Durūd) on him as a mark of thankfulness. In his blessed model, the Prophe ﷺ's truthfulness and sincerity was for God. Therefore, if we wish to be included among those who are true believers, then we should obey all of God's commandments with truthfulness and sincerity and invoke salutations and blessings (Durūd) on the Holy Prophet ﷺ with profusion." (Malfūzāt: Vol 1; pp 23-24)

Talking on the same subject in his Friday sermon of January 11, 2011, our beloved Huzoor, the Khalīfatul Masīh V[May Allah be his helper], stated:

"While invoking Durūd we should have his (the Holy Prophet ﷺ) favours on us in view; he informed us of a religion that takes one to God, he taught us morals which God likes, he established a model for us by being a perfect servant of God, he honoured the dues of God's worship and demonstrated an excellent model of fear of God as well as a supreme example of praise and glorification of God. The holy Qur'ān gives many commandments, among them are: to adhere to truth under all circumstances, to fulfil promises, to pay the dues of kinship, to have compassion for creation of God, to be steadfast, to forgive, to be humble and to have trust in God in every situation. The Holy Prophet ﷺ was a supremely excellent model of all these attributes. When a true believer invokes Durūd, he should try and follow his model, then alone can he express his truthfulness and sincerity to him, and then alone will it be a Durūd emanating out of thankfulness. This is upholding the honour of the Holy Prophet ﷺ (Nāmūs e Risālat), that to silence the outsiders one tries to follow his blessed model rather than disgrace Islām for ulterior motives and give our detractors chance to be disrespectful towards our beloved master, peace and blessings of God be on him. If our detractors get a chance to say negative things about the Holy Prophet ﷺ due to our weaknesses, then we are answerable to God for this. Love for the Holy Prophet ﷺ is not to be expressed through empty slogans. God wants practice."

May God enable us to follow and practice the excellent model of the Holy Prophet ﷺ, reflect upon his true status and invoke a Durūd that emanates out of thankfulness, Āmīn.

Safi Rajput - Editor

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CONTENTS

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THE HOLY QUR’ĀN

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللّٰهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ
لَكُمْ ذُنُوبَكُمْ ۗ وَاللّٰهُ غَفُورٌ رَّحِيمٌ ﴿٣٢﴾ قُلْ أَطِيعُوا اللّٰهَ
وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّ اللّٰهَ لَا يُحِبُّ الْكٰفِرِينَ ﴿٣٣﴾

Say, ‘If you love Allah, follow me: then will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.’

‘Obey Allah and His Messenger;’ but if they turn away, then remember that Allah loves not the disbelievers.

(Al-Qur’ān, Aal-e-‘Īmrān, Verses 32 and 33)

HADĪTH

Fasting aims to teach a Muslim to control their passions and lead a productive life. It is with this intent in mind that the Holy Prophet Muhammad ﷺ taught a simple lesson regarding fasting and is presented in the Hadīth below.

عن أَبَا هُرَيْرَةَ رضى اللَّهِ عنه أن النبى صلى اللَّهِ عليه وسلم قال :

قَالَ اللَّهُ عَزَّ وَجَلَّ " كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلاَّ الصِّيَامَ فَإِنَّهُ لِي وَأَنَا أَجْزِى بِهِ
وَالصِّيَامُ جُنَّةٌ فَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلاَ يَرْفُثْ يَوْمَئِذٍ وَلاَ يَسْخَبْ فَإِنْ
سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّى امْرُؤٌ صَائِمٌ . وَالَّذِى نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفُ
فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مِنْ رِيحِ الْمِسْكِ وَلِلصَّائِمِ فَرْحَتَانِ
يَفْرَحُهُمَا إِذَا أَفْطَرَ فَرِحَ بِفِطْرِهِ وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ " .

Narrated by Hazrat Abu Hurairā, Allah be pleased with him, Said the Prophet ﷺ of Allah:

Allah the Exalted said: **“***Every act of the son of Adam is for him, except fasting. It is (exclusively) meant for Me and I (alone) will reward it. Fasting is a shield. When any one of you is fasting on a day, he should neither indulge in obscene language, nor raise the voice; or if anyone reviles him or tries to quarrel with him, he should say: I am a person fasting. By Him, in Whose Hand is the life of Muhammad ﷺ, the breath of the observer of fast is sweeter to Allah on the Day of judgment than the fragrance of musk. The one who fasts has two (occasions) of joy, one when he breaks the fast he is glad with the breaking of (the fast) and one when he meets his Lord he is glad with his fast.***”**

(Sahih Al-Muslim, Kitāb Al-Siyam, Bāb: Hifz al-lisān li al-Sa'im – Hadīth No. 1151d)

THE MONTH OF RAMADĀN
SO SAID THE PROMISED MESSIAH[AS]

“ The Arabic word Ramadān refers to the heat of the sun. In Ramadān, a person restrains themselves from food and drink, and all other physical pleasures. Further, an individual develops within themselves a burning passion and fervour to fulfil the commandments of Allah the Almighty. Therefore, spiritual and physical warmth and heat constitute the Arabic word known in dual form as Ramadān. It is my view that those lexicographers who suggest that the word Ramadān has its etymological roots in the fact that this was a month of heat is incorrect, because this is no distinguishing factor in Arabia. Spiritual ‘heat’ refers to spiritual fervour and joy, and religious zeal. The word Ramadān also alludes to that heat which causes rocks and the like to become heated. ”

(Al-Hakam, vol. 5, no. 27, July 24 1901, pp. 1-2)

VIRTUAL MULĀQĀT OF BANGLADESH MAJLIS ANṢĀRULLĀH NATIONAL ‘ĀMILA WITH HAZRAT KHALĪFATUL MASĪH V[AA]

"Your Target should be to ensure that 100% of Anṣār observe Salāt"

On Saturday, 16th January 2021, members of Majlis Anṣārullāh Bangladesh's national ‘Āmila, along with the district and regional Nāzimīn-e-A‘lā were blessed with the opportunity of meeting Hazrat Amīrul Mominīn, Khalīfatul Masīh V[May Allah be his helper] in a virtual mulāqāt.

Members gathered in Dār-al-Tablīgh Mosque in Dhaka, which also serves as the headquarters of the Ahmadiyya Muslim Jamā‘at in Bangladesh.

The mulāqāt commenced with du‘a, after which all members had the opportunity to introduce themselves and the work assigned to them.

The first report was presented by Naib Sadr Saf-e-Daum, Shahanshah Azad Zummon Sāhib. During the report, Hazrat Amīrul Mominīn[aa] asked how many Anṣār were among saf-e-daum (aged 40-54) and further enquired about the programmes made for them.

Responding to Hazrat Khalīfatul Masīh[aa], the Naib Sadr replied that a total of 1,418 Anṣār were among saf-e-daum and said that a committee had been formed to design programmes for the year. He added that a plan was made to start a bicycle club and hold quarterly general meetings with the saf-e-daum Anṣār.

Upon this, Huzoor[aa] said, **"Those who have cycles should use them daily. Instead of using cars and buses, it is better that saf-e-daum Anṣār use cycles to go to their workplaces and at least do some exercise on bicycles."**

Following this, Golam Kader Sāhib, who is also serving as Naib Sadr, introduced himself and presented his report in which he stated that he was overlooking seven Majālis. Addressing Nayeem Alam Khan Sāhib, serving as Naib Sadr, Hazrat Khalīfatul Masīh[aa] asked if he was assigned any particular duty. Answering Huzoor[aa], he stated that Sadr Sāhib had tasked him to overlook the finance department.

After this, speaking with Mohammad Fazal-e-Elahi Sāhib, who is serving as Naib Sadr and Qā'id Umūmī, Hazrat Amīrul Mominīn[aa] stated that the Qā'id Umūmī had a huge responsibility. Huzoor[aa] asked how much time he devoted to his office for Jamā‘at related work. The Qā'id Umūmī replied that he attended his office every day where he devoted five to six hours in his workplace, upon which Huzoor[aa] said, "Masha-Allah".

Whilst conversing with Sarwar Morshed Sāhib, Naib Sadr and Qā'id Wasiyyat, Hazrat Khalīfatul Masīh[aa] asked how many Anṣār members had done Wasiyyat. Answering Huzoor[aa], the Qā'id Sāhib said that the total Tajnīd was 3,242, out of which 995 members of Anṣār were Mūsī. Hearing this, Hazrat Amīrul Mominīn[aa], setting a target for the year, said that the total number of Mūsiān should rise to 1,500.

After this, whilst offering guidance and direction to Qā'id Tarbiyat, Munadil Fahad Sāhib, Hazrat Amīrul Mominīn[aa] said, **"Your target should be to ensure that 100% of Anṣār observe Namāz, whether it be in Salāt centres, mosques or at home with their children. This is your first target."**

Following this, Huzoor[aa] discussed Tablīgh achievements with the Qā'id Tablīgh, Shariful Hakim Ahmad Sāhib. Addressing Qā'id Ta‘līm, Ibrahim Khalil Bhuiyan Sāhib, Hazrat Amīrul Mominīn[aa] asked about the Ta‘līm plan which had been prepared and set out for Anṣār, to which he replied that they had provided all Anṣār members a syllabus for the year in which the Promised Messiah[as]'s books, Al Wasiyyat and Barakāt-ul-Du‘a were selected for them to read and study along with Hazrat Khalīfatul Masīh's[aa] book, Domestic Issues and Their Solutions.

He added that three Surahs of the Holy Qur'ān – Surah al-Ikhlās, Surah al-Nās and Surah al-Lahab – were selected for Anṣār members to memorise and learn its translation.

Hearing this, Hazrat Amīrul Mominīn[aa] said, "This is quite an ambitious programme." Qā'id Ta‘līm-ul-Qur'ān, Insan Ali Faqeer

Sāhib, whilst presenting his report, said that in 2020, he had helped 2,107 people learn to recite the Holy Qur'ān.

Following this, addressing Qā'id Tarbiyat for New Converts, Sohel Sattar Sawpan Sāhib, Hazrat Amīrul Mominīn[aa] asked how many new converts were in Anṣārullāh and what programme had been made for them. The Qā'id replied by saying that there were a total of 419 new converts in Anṣārullāh and that according to their plan, they were informed about the basic teachings of the Jamā'at along with a syllabus for them to continue learning. He further said that door to door visits were added into the programme to foster a strong bond of friendship and help enable them to become active members of the Jamā'at. Huzoor[aa] instructed, **"Establish a personal contact with each and every new convert."**

After this, whilst presenting his report, Qā'id Ishā'at, Jahangir Babul Sāhib, stated about printing and publications, a bulletin, Al-Naser, was published every two months. Apart from this, various other publications, including selected verses of the Holy Qur'ān and its translation, along with a prayer book, was printed for members of Anṣārullāh.

Addressing Qā'id Tajnīd (census), Mehedi Hasan Sāhib, Hazrat Khalīfatul Masīh[aa] asked about Tajnīd and how he collected the data and recorded it. The Qā'id replied that the total Anṣārullāh Tajnīd was 3,242 and with regards to gathering the Tajnīd, he stated that a form was circulated to each majlis, which was then updated every year.

After this, Qā'id Isār, SM Rahmatullah Sāhib, whilst presenting his report said that there were four Majālis under his supervision and added that his duties were to provide aid, distribute blankets, provide homeopathy medicine – which was prescribed by Hazrat Khalīfatul Masīh[aa] – and further said that help was offered to the less fortunate and to those in need during the coronavirus.

Whilst conversing with Qā'id Waqf Jadīd, Faizul Haq Sāhib, Hazrat Khalīfatul Masīh[aa] asked how many members of Anṣārullāh participated and contributed towards Waqf Jadīd. Answering Huzoor[aa], he stated that for the year 2020, 94% of Anṣār participated in Waqf Jadīd.

Following this, Hazrat Amīrul Mominīn[aa] further enquired from Qā'id Tahrik Jadīd, Shamsul Haq Sāhib, how many Anṣār members contributed to this blessed scheme; the Qā'id responded that according to the data collected, 3,027 members had participated. Whilst presenting his report, Karkun-e-Khās, Nurul Islam Mithu Sāhib, stated that he had four Majālis that he was supervising. He added that he had had the opportunity to serve the Jamā'at in the publication arena for the last 12 years.During the mulaqāt, Maksud Ahmad Rumon Sāhib, Karkun-e-Khās, stated that he had previously been affected by the coronavirus and requested Huzoor[aa] for prayers.

Following this, Sadr Anṣārullāh Bangladesh, Ahmad Tabshir Sāhib, mentioned that some members wished to seek guidance and ask Huzoor[aa] a few questions. Huzoor[aa] graciously accepted his request.

The first question asked was how one could continue to morally develop and improve their actions and deeds. Answering this, Hazrat Khalīfatul Masīh[aa] said, **"Allah has said that the purpose of man's creation is worship. If one worships God whilst fulfilling the due rights, observe the five daily prayers with all its conditions, bow before Allah, pray fervently during prostrations, seek His forgiveness, pray for the betterment of one's future generations, pray for one's spiritual progress; sheds tears whilst praying in prostration, then Allah says that He will accept his prayers. Thus, for personal progress, one must beseech Allah. This is our resolve; each and every task must be achieved through prayers and this is the purpose of man's creation."**

Following this, a question was posed that at times, when some members are asked as to why they do not commit to the Wasiyyat scheme, they reply by saying that they are not muttaqi (God fearing and pious) and thus, they say that this is why they do not do Wasiyyat.

Answering this, Hazrat Khalīfatul Masīh[aa] said, "First of all, one must read the book, Al Wasiyyat. Upon reading Al Wasiyyat, one will come to realise the standard one must adhere to. To simply say, 'I am not of such standard, thus I will not do Wasiyyat' means that such a person would never try to accomplish anything in life, nor would he try to attain a high level of piety." Huzoor[aa] added, "The Promised Messiah[as] has linked both Wasiyyat and Khilāfat together. When one does Wasiyyat and makes an effort to do good deeds, then their spiritual level increases and their bond with Khilāfat also increases; they then become a true and firm Ahmadī."

After this, Hazrat Amīrul Mominīn[aa] was asked how one can engage members who are inactive and do not attend meetings or partake in Jamā'at related work. Answering this, Hazrat Khalīfatul Masīh[aa] said, **"It is our duty to continue to remind and draw their attention. Remind them that they are Ahmadī Muslims; and being an Ahmadī also brings responsibilities and duties one must adhere to. We have been instructed in the Holy Qur'ān, "ذَكِّرْ" (admonish and remind) and to exhort and to constantly remind. This is the commandment given to the Holy Prophet ﷺ by Allah and this is the directive that we must follow. It is our duty to continuously remind and draw their attention with kindness and love."**

Towards the end of the mulaqāt, Sadr Anṣārullāh Bangladesh said that they had been organising virtual programmes since September 2020 and that they were increasing in number and interest. Thereafter, Hazrat Khalīfatul Masīh[aa] concluded the meeting by conveying salām to all.

Courtesy:
Al-Hakam Weekly (www.alhakkam.org)
January 22, 2021

"Our Holy Prophet ﷺ combines in him the names of all the prophets, for in him are blended the noble qualities we find only singly in all the other prophets. Hence, he is Moses[as] well as Jesus[as]; he is Adam[as], he is Abraham[as], he is Joseph[as] and also he is Jacob[as]. God indicates that in the verse فَبِهُدٰىهُمُ اقْتَدِهْ "So do thou follow their guidance."(٦:٩١): Meaning: Prophet of God, merge in yourself the various teachings of all the prophets! This shows that the excellence of all the prophets was combined in the Holy Prophet ﷺ. In fact, the very name Muhammad ﷺ points towards this because it means "the one who is most highly praised." The highest praise can only be conceived if it is granted that the very best virtues and special qualities of all the prophets are blended in him."

('Ayena Kamālāt e Islām: Rūhani Khaza'īn, Vol. 5, p. 343)

BIBILICAL PROPHECIES ABOUT THE HOLY PROPHET MUHAMMAD ﷺ

Excerpts from an article by Maulana Ataullah Kaleem

Allah the exalted says in the Holy Qur'ān:

"Those who follow the Messenger, the Immaculate One, whom they find mentioned in the Torah and the Gospel which are with them."

(Al-Qur'ān 7:158)

There indeed are many prophecies regarding the advent of the Holy Prophet Muhammad ﷺ in the Bible. The quoted Qur'ānic verse, however, especially mentions the Torah and the Gospels because both Moses[as] and Jesus[as] are the most prominent figures among all Israelite prophets. Though we consider the Christian Scriptures as interpolated; but interpolation still implies retention of some original truths. This fact is part of our belief as advised in the Holy Qur'ān in flowing words:

"Say ye: We believe in Allah and what has been revealed to us, and what was revealed to Abraham[as] and Ishmael[as] and Isaac[as], and Jacob[as], and his children, and what was given to Moses[as] and Jesus[as], and what was given to all other prophets from their Lord. We make no difference between any of them; and to Him we submit ourselves."

(Al- Qur'ān 2:137)

This principle that the Holy Prophet Muhammad ﷺ testifies to the truth of all previous revelations, furnishes a strong foundation for harmony between the various religions of the world, as well as for the unity of the human race. The fact that all of the foregoing prophets testify to the truth of Prophet Muhammad ﷺ constitutes a yet stronger testimony to the truth of Islām and the Unity of religions.

Following are some of the prophecies taken from Bible that testifies the Truth of our beloved master, Muhammad ﷺ.

Moses[as] prophesied about the Holy Prophet Muhammad ﷺ

"And the Lord said unto me. They have well spoken that which they have spoken, I will raise them up a prophet from among their brethren like unto thee and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

(Deuteronomy 18:17-19)

The Holy Prophet Muhammad ﷺ to come before the Second Advent of Jesus[as]

"He shall send Jesus[as] Christ which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, a Prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you."

(The Acts 3:20-22)

The following words of Peter evidently imply that the advent of "that prophet" will take place before the second advent of Jesus Christ[as]. Jesus[as] pointed out in the parable of the vineyard that after him shall come the Lord of vineyard and added:

"The kingdom of God shall be taken from you and given to a nation bringing forth fruits thereof."

(Matthew 21:43)

Lord Manifests On Mount Paran

"And he said, the Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousand saints; from right hand went a fiery law for them."

(Deuteronomy 33:2)

Coming from Sinai refers to the appearance of Moses[as] and rising up from Seir alludes that of Jesus[as]. The prophet who shone forth from Mount Paran could be no other than the Holy Prophet Muhammad ﷺ, as Paran is the ancient name of the part of Arabia where the children of Ishmael[as], the ancestors of the Holy Prophet Muhammad ﷺ, settled. The Arabic form of the word Paran is Faran or Pharan.

Arabia is the land of the Promised One

"The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companions of Dedanim. The inhabitants of the Land of Tema brought water to him that was thirsty, they prevented with their bread him they fled. For they fled

from the swords, from the drawn swords and from the bent bow, from the grievousness of war. For thus hath the Lord said unto me, within a year, according to the years of a hireling, and all the glory of Kedar shall fail; And the residue of number of archers, the mighty men of the children of Kedar, shall diminished: for the Lord God of Israel hath spoken it." *(Isaiah 21:13-17)*

The Promised Comforter of the Gospel

"If ye love me, keep my commands. And I will pray to the Father and He shall give you another Comforter. That he may abide with you forever; even the Spirit of truth."

(John 14:15-17)

"But the Comforter which is the Holy Ghost whom the Father will send in my name, he shall teach you all things." *(John 14:26)*

Again:

"Nevertheless, I tell you the truth; it is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you." *(John 16:7)*

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me." *(John 16:12-14)*

The Name Muhammad ﷺ Mentioned in the Bible

There is an important prophecy in the Song of Solomon (5:9-16). In this prophecy, the one who is spoken of here is the beloved of God. One of the titles of the Prophet Muhammadﷺ is Habibullah — the beloved one of God. Secondly: "My beloved is white and ruddy". This was the color of the Prophet Muhammadﷺ, Thirdly, "Chiefest among then thousands". This prophecy was fulfilled at the time of the conquest of Mecca when the Holy Prophet Muhammadﷺ was at the head of ten thousand followers. The fourth and most striking point in this prophecy is the name of the Holy Prophet Muhammadﷺ in verse 16. It reads: "Yea, he is altogether lovely" in English Bible. In the Hebrew Bible, the word is "Muhammad-im". (See Hebrew Bible printed for the British and Foreign Bible Society by Trowitzsch & Sons, Berlin, P. 1159).

The history is a witness that all these prophecies have come true in the very being of the Holy Prophet Muhammadﷺ who not only testified and glorified the status of all previous messengers of Allah; but he also included all the attributes of previous prophets in one being.

Courtesy: www.alislam.org

Nothing has caused more pain to my heart than their mockery of the Holy Prophetﷺ . Their hurtful insults and slander against the Holy Prophetﷺ has caused great pain to my heart. I swear by God that if all my progeny and the progeny of my progeny, all my friends, all those who offer their help and assistance to me were killed before my eyes, and my own hands and feet were cut off and the pupils of my eyes were gorged out, and I am to be deprived of all my desires and made to lose my happiness and comforts, it would not pain my heart as it has been pained by the foul attacks made on the noble character of the Holy Prophetﷺ.

('Ayena Kamālāt e Islām: Rūhani Khaza›īn, Vol. 5, p. 15)

“YOUR SURVIVAL LIES IN HOLDING THE ROPE OF ALLAH”

Muhammad Ramzan Sajid - Jamā‘at: Weston Islington

This article by respected Muhammad Ramzan Sajid Sahib stood first in the Essay Writing Competition organized by department of Ta‘līm, Majlis Anşārullāh Canada for the year 2020. It is reproduced here for recognition and benefit of Anşār brothers. (Editor)

In today’s world, where one finds chaos and unrest everywhere, Ahmadī Muslims are very blessed to have been given Allah’s favour in the form of Khilāfat. While the rest of the world remains separated by their boundaries, Ahmadī Muslims are by the grace of God blessed to be all united under one Jamā‘at. Through the Jamā‘at and under the shade of Khilāfat, Ahmadīs are able to navigate through life with ease. They are able to save themselves from becoming misguided by the evils of this society. The current worldwide head leader of the Ahmadiyya Muslim community said in regards to this that:

“Your survival lies in holding the rope of Allah and being associated with the system of Jamā‘at.” *(Hazrat Khalīfatul Masīh V[aa])*

In this statement, one finds that Hazrat Khalīfatulv Masīh[aa], has addressed two ways to ensure survival in one’s life. One is to hold fast to Allah’s rope, and the other is staying connected with the system of Jamā‘at.

Focusing on the first part, what does it mean to hold fast to the rope of Allah? In the Qur’ān, one finds that Allah the Almighty states:

“And hold fast, all together, to the rope of Allah and be not divided; and remember the favour of Allah which He bestowed upon you when you were enemies and He united your hearts in love so that by His grace you became as brothers; you were on the brink of a pit of fire and He saved you from it. Thus does Allah explain to you His commandments that you may be guided.” *(Al-Qur’ān 3:104)*

In this verse, one can see that Allah has advised Muslims to stay united with one another by holding onto the rope of Allah so that they can save themselves from the pit of fire. The rope of Allah here is used in a metaphorical sense. For example, when one is perhaps drowning, a rope is often thrown towards them to help save their lives. Thus, in the same way, Allah’s rope signifies three significant factors that one must hold on to in order to ensure survival in this life. Hazrat Khalīfatul Masīh II[ra], states these three factors saying:

“Broadly speaking, there are three things which may be taken to have been here meant by the rope of God, by holding fast to which Muslims may remain united and be safe against disunion and disruption: (1) the Qur’ān; (2) the Messenger of God; (3) the Successors to the Messenger of God.” *(Tafsīr-e-Kabīr Volume 2 page 539)*

In summary, to hold fast to Allah’s rope, Ahmadī Muslims must abide by these three factors mentioned by Hazrat Khalīfatul Masīh II[ra].

The first factor would be, therefore, the Qur’ān. In the Qur’ān, one finds guidance that is needed in all stages of life. It lays down for every human being the law and commandments, codes for their social and moral behavior and contains comprehensive religious philosophy. It also contains within it directives for its followers, historical accounts of prophets and its peoples, arguments in defence of Islām, prophecies, good news for the believers and warnings for the disbelievers. ***In short, the Holy Qur’ān is a perfect book that contains within it great intelligence and instructions that one requires in his/her life.*** When one truly begins to follow the instructions written in the Qur’ān, he/she is able to be free from all sins and evils that this society holds. Issues such as racism, women’s rights, injustice and many more are all addressed in the Qur’ān. These issues have caused great chaos in society today; however, all those who rightly follow the Qur’ān’s teachings find themselves free from all such problems as the Qur’ān provides the perfect guidance for all such issues.

Speaking on the perfection of the Qur’ān in every time and age and for every type of peoples, the Promised Messiah[as] writes:

“The clear miracle of the Holy Qur’an which can manifest itself to every people and by presenting which we can silence everyone, whether an Indian, Persian, European

or American, is the unlimited treasury of insights, eternal truths and wisdoms, which are expounded in every age according to its need and stand as armed soldiers to refute the thinking of every age. If the Holy Qur'an had been limited in its eternal truths and insights, it would not have amounted to a perfect miracle. Beauty of composition is not a matter the miraculous nature of which can be appreciated by every literate and illiterate person. The clear miracle of the Holy Qur'an is the unlimited insights and fine points which it comprises." *(Essence of Islām Volume 1 Page 369)*

Thus, this shows that the Qur'ān is a perfect book made for all ages and all peoples. Moreover, this proves that one must be obedient to the Holy Qur'ān and its teachings and refer to it for guidance in any situation in one's life. Moreover, by doing so, one will find themselves free from all types of sinful and immoral acts and thus see themselves holding fast to Allah's rope.

The second factor mentioned to ensure one stays fast in holding Allah's rope is God's Messengers. Just as Muslims are to obey the Qur'ān, they are also to obey the Messengers of God. One must look at the lives of the Prophets and try their utmost best to follow the example they have set forward. For instance, one must try to follow the example of Hazrat Abraham[as] who Allah referred to as his friend. One must try to follow the example of Hazrat Ayoub[as] who, through all his hardships, remained steadfast to God. One must try to follow the example of Jesus[as] whom the disbelievers tried to kill, but he stayed patient. Most importantly, one must look up to the life of the Holy Prophet ﷺ. The life of the Holy Prophet ﷺ was a life of enormous success. He ﷺ was the most excellent in his moral and spiritual qualities. His teachings are of great perfection, and he was the perfect example of the manifestation of divine attributes and was a perfect man. He ﷺ was the most beloved of God. By following the *sunnah* and the Holy Prophet ﷺ's, *ahadīth* one can find themselves becoming closer and more beloved to God. In terms of this, Hazrat Khalīfatul Masīh V[aa] said:

"Allah the Exalted, as we know, manifests Himself upon us through His attributes. He also says to His servants that they should colour themselves in His colours and reflect His attributes. Only then will they be deserving of being called His real servants. There is no doubt that the most perfect example of this commandment of Allah is not to be seen anywhere except in the person of the Holy Prophet ﷺ. He is that beloved of Allah from whose light many were blessed in the past, many are being blessed today, and many more will be blessed till the end of time, God Willing." *(Friday Sermon February 23, 2007)*

Hazrat Khalīfatul V[aa] has shown that many peoples have attained nearness to God through the Holy Prophet ﷺ and one can achieve this nearness today too if he follows in his ﷺ footsteps. Thus, if one wishes to hold fast to Allah's rope, one must follow the lives of the Messengers of God.

The third factor addressed is the Successors to the Messenger of God, or in other words, the holy Khulafā. Being obedient towards the Successors to the Messengers is just as important as obeying the Messengers of God. In Islām, after prophethood, Khilāfat is the most important institution. Allah the Almighty himself appoints the Khalīfa, and he establishes Allah's authority on this earth. The goal of the Khulafā is to complete the tasks of reformation and moral training that were initially planted by the Prophet.

Emphasizing on the purpose of the Khalīfa of the time, Hazrat Khalīfatul Masīh II[ra] once said:

"Allah the Almighty himself appoints the Khalīfa, and he establishes the authority of Allah on this earth." (*Khutbāt e Mehmood, Page 421)*

Therefore, under Khilāfat, the Prophet of Allah's community continues to nurture under this institution's blessings for as long as Allah wills. Khilāfat is a beautiful embodiment of Allah's unity. When the community is united, and all the individual talents, skills and passions are coordinated and guided by the Khalīfa, it becomes easier for the Jamā'at to attain its goals. Therefore, by holding firm to their loyalty to Khilāfat, one can hold fast to Allah's rope and save oneself from the pit of fire.

These were the three fundamental factors needed to ensure one continues to hold fast to Allah's rope. These were the significant meanings behind the first part of the statement made by Hazrat Khalīfatul Masīh V[aa].

In the second part of the statement, Hazrat Mirza Masroor Ahmad[aa] mentions the second fundamental factor needed for survival, which is being associated with the system of Jamā'at. The Jamā'at is a magnificent blessing of Allah the Almighty upon all Ahmadīs as it unites during a time and age where society is more divided than ever.

The only way to ensure one stays

connected with the Jamā'at is through Khilāfat. How does staying connected to the Jamā'at through Khilāfat ensure our survival in this world? First and foremost, one must show their complete obedience to the Khalīfa of the time to maintain their close relationship with the Jamā'at as the Khalīfa is the one that unites the Jamā'at together as one.

To clarify the meaning of being obedient to the Khalīfa of the time and its importance, Hazrat Khalīfatul Masīh II[ra] said:

"Faith simply means obeying implicitly each and every command of the chosen Khalīfah of God. Let a person declare a thousand times that he believes in the Promised Messiah[as]. Let him declare a thousand times that he believes in Ahmadiyyat; all these claims will be worthless in the eyes of Allah unless he puts his hand in the hands of the person whom God has chosen to be the instrument of the revival of Islām. So long as every member of the community does not spend every single moment of his life in obedience to the Khalīfah. *(Friday Sermon November 1, 1946, Printed on Al-Fazl November 15, 1946)*

Here Hazrat Khalīfatul Masīh II[ra] has firmly stated that without being obedient to Khilāfat, one can never truly be a part of the Jamā'at. Therefore being obedient to the Khalīfa is the only way to prove that we are a part of the Ahmadiyya Muslim Jamā'at.

By staying connected with Khilāfat, one can attain so many blessings. These blessings ensure that we are able to survive in today's society. God Almighty is the nearest to the Khalīfa and accepts his prayers. God has a special bond and love for the Khalīfa, and the prayers made by him for the Jamā'at are ones that cannot be made by an ordinary man.

Speaking on this very blessing of Khilāfat, Hazrat Musleh Ma'ud [ra] said:

"You should remember that there is one big difference! And that is that: You have someone who has true sympathy for you; who truly loves you; who considers your pain and sufferings to be his own; and who is always praying to Allah for you. The group opposed to us have no one to do this on their behalf. You have someone who is always anxious for your wellbeing, who puts himself into trouble for your sake, and who prays restlessly before his Lord for the sake of your comfort and peace. But they have none who can ever do this on their behalf."*(Blessings of Khilāfat Page 6)*

This shows that the Jamā'at has been blessed with someone who has a deep connection with God. Someone who continually prays for the Jamā'at and whose prayers are accepted by Allah the Almighty.

When one looks at society in the present day, one finds that lack of unity. In the world today, we find that there is unrest everywhere, and the reason for this is because they have not accepted the Imām of the age and because they are not a part of the Jamā'at of God. This is the rope of God and it is shown through the Khalīfa of this Jamā'at and because of this, the Jamā'at is witnessing the countless blessings it has today. To gain these blessings, every single member of the Jamā'at should develop a close link of love and loyalty with the Khalīfa of the time, so much so that all other relationships and bonds of loyalty fade to nothing when put in comparison. It is impossible to remain attached to the Jamā'at without being attached to the Khalīfa of the Jamā'at.

Hazrat Khalīfatul Masīh I[ra] said in regards to this that:

"Take the example of the solar system. All planets are revolving around the sun. The nature tells us that it is inevitable to have a central leadership for any organization. Look at the life of the companions of the Holy Prophetﷺ. They all marched forward in spiritual and worldly matters due to the central leadership. Look around today, we have the same Holy Qur'ān. We have the translation and interpretation of the Holy Qur'ān and above all, we have the Sunnah of Holy Prophetﷺ. But despite all this Muslims are victims of all kinds of humiliation. This is all because of one reason and that is the lack of Ameer whom everyone must obey." *(Hayat e Nūr First Edition, Page 643-644)*

Thus Khilāfat is the reason why the Jamā'at continues to succeed. Without the Khalīfa of the time, the blessings of the Jamā'at would fade to nothing. There are many groups in this world, but none of them is worth anything in comparison to the Ahmadiyya Muslim Jamā'at as this one is held together all under one leader, the Khalīfa of the time. Therefore, there is no doubt that staying close to Khilāfat has the utmost importance in ensuring that one remains attached to the Jamā'at; however, there are other things that one must adapt to as well. These things include ensuring that one is obedient to the heads appointed by the Khalīfa of the time. Whether this is obeying a local president or a local secretary, being connected with the Jamā'at means that one is also obedient to the office-bearers in the Jamā'at. Disobeying the office bearers causes one to astray

towards the wrong path and pushes one away from the Jamā'at instead of bringing one closer.

The Holy Prophetﷺ himself said in this regard that:

"Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me." *(Sahih Bukhārī)*

Thus, one must obey all those appointed by the Khalīfa of the age as he is appointed by God and disobeying these office-bearers only leads one away from the Jamā'at.

Another important point to ensure one remains in link with the Jamā'at is that one attends the programs held in the Jamā'at. One merely attending the national convention once a year is not enough. One must attend the other local and regional events held by the Jamā'at. These events all have great importance and ensure that one remains updated on what is happening in the Jamā'at. These events also guarantee that one receives spiritual reminders in certain situations that he/she may have forgotten. Furthermore, through these events, one is continuously reminded between right and wrong so that one is protected from this society's evils. When one attends these events held by the Jamā'at, one spiritually cleans himself and becomes more inclined towards God and his Jamā'at.

In short, this was a compelling and meaningful statement made by the Hazrat Khalīfatul Masīh V[aa] in which he stated that:

'Your survival lies in holding the rope of Allah and being associated with the system of Jamā'at.'

The statement shows that one must hold fast to the rope of Allah by following the commandments and the teachings of the Qur'ān, following the instructions of the Messengers of God, following in the *sunnah* of the Holy Prophetﷺ and obeying and seeking guidance from the successors of the Messenger of God. It also shows that one must remain attached to the system of the Jamā'at by being obedient to Khilāfat and attending all events organized by the Jamā'at. Only after one adapts to all this, can one be able to survive this life. By attaining to all this, one can be able to get through life and acquire the happiness of God and thus make a home for themselves in heaven which is one's ultimate goal in life. Moreover, by following this essential statement made by Hazrat Khalīfatul Masīh V[aa], the Jamā'at can continue to succeed together and grow together united as one. Unlike other Jamā'ats and religious communities today, the Ahmadiyya Muslim Jamā'at has been blessed with Khilāfat and therefore has the unity and leadership which is not found anywhere else in this world. Thus, by holding on to this rope of Allah one can truly achieve his main purpose in life, and that is to follow the true teachings and commandments of Allah the Almighty and to completely submit oneself to his beloved Jamā'at.

GOD IS FORGIVING

The door of the Grace and Benevolence of God is never closed. If a man turns to Him with all the sincerity of his heart, he would find that God is Forgiving and Merciful and He accepts the repentance of the man, who repents; it is mere impudence to think that God wouldn›t be able to forgive so many persons. His Mercy is limitless; He is not short of anything whatsoever. His doors are never closed to anyone. It is not like the services with the Englishmen; they think as to how they would be able to employ the people if they were educated in large numbers. All those who will turn to God will get high ranks: it is a definite promise.

Unfortunate is the person who loses hope in God-and he continues to be in that condition till he is breathing his last. When a man is out of his senses, while breathing his last, the door of the mercy of God, is, of course, closed to him-but only then and not before.

(Malfūzāt Vol. 3, p.296)

THE PRACTICE OF THE HOLY PROPHETﷺ DURING LAST 'ASHRA OF RAMADĀN

Dr. Habib ur Rehman, Regina

"O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous". *(Al-Qur'ān 2:184)*

History of Fasting

It was a long adhered to practice of the Arabs, that they would observe the fast of 'Ashurā, on the 10[th] day of Muharram even before the advent of Islām. It was also the customary practice of the Holy Prophetﷺ to observe this fast.

Thus, even before fasting became obligatory upon Muslims in the 2[nd] year of Hijrī, the Holy Prophetﷺ and his Companions continued to keep fast on that day. The fast of 'Ashurā became voluntary but the Holy Prophetﷺ continued to keep this fast as well.

After migration to Medina, the Holy Prophetﷺ found out that this fast was also the established tradition of the Jewish tribes who resided there. On enquiry, he was told that this was to commemorate the day Prophet Moses[as] and the Israelites were delivered from the clutches of the Pharaoh. Hearing this, the Holy Prophetﷺ said,

"We have more right to follow Prophet Moses[as] than others." *(Sahih Muslim)*

Acts of Charity

الَّذِينَ يُنفِقُونَ أَمْوَالَهُم بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ

"Those who spend their wealth by night and day, secretly and openly, have their reward with their Lord" *(Al-Qur'ān 2:275)*

There was no one more generous or charitable than the Holy Prophetﷺ himself, whatever he had he freely gave to help the poor and needy. However, during the month of Ramadān, his acts of generosity and charity would now exceed all bounds. This is related in the Hadīth narrated by Hazrat Ibn Abbās[ra],

"The Messengerﷺ of Allah was the most generous of all the people, and he used to become even more generous in Ramadān....During this period, the bounty of the Messengerﷺ of Allah waxed faster than the rain-bearing breeze." *(Sahih Bukhārī)*

As the month of Ramadān would proceed, the Holy Prophetﷺ's generosity and charity would exponentially increase each day reaching a climax in the last ten days of the blessed month.

Blessings of Ramadān

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

"The month of Ramadān is that in which the Qur'ān was sent down as a guidance for mankind with clear proofs of guidance and discrimination" *(Al-Qur'ān 2:186)*

The month of Ramadān was not only the month in which the Holy Qur'ān was first revealed, it was the month wherein the Holy Qur'ān would also be reviewed between the Chief of the Prophetsﷺ and the Chief of the Angels.

A Hadīth narrated by Hazrat Ibn Abbās[ra] relates that the Angel Gabriel visited the Holy Prophetﷺ frequently during this month, saying

"Gabriel used to meet the Messengerﷺ of Allah every night during Ramadān to revise the Holy Qur'ān with him." *(Sahih Bukhārī)*

The Holy Qur'ān was meticulously repeated and completely recited twice in the last year of the life of the Holy Prophetﷺ to ensure that the perfect book was immaculately delivered and flawlessly received.

The Holy Prophetﷺ said regarding the blessings of Ramadān that:

"It is the month, whose beginning is mercy, its middle forgiveness, and its end emancipation from the fire (of hell)". *(Ibn Khuzaimah)*

Ramadān was the blessed month where it was revealed that the gates of Heaven were left wide open and the gates to Hell were locked. As narrated in a Hadīth by Hazrat Abu Hurairā[ra], the Holy Prophetﷺ said,

"From the first night of the month of Ramadān, satanic forces are chained, rebellious elements are disciplined, and the shutters of Hell are drawn without exception. All the gates of Paradise are opened and a crier shouts: O the seeker of

righteous deeds proceed, and O the recliner to evil intentions desist. Many sinners are granted amnesty from Hell, and this occurs every night of the month". *(Sahih Bukhārī)*

Worship

وَالَّذِيْنَ يَبِيْتُوْنَ لِرَبِّهِمْ سُجَّدًا وَّ قِيَامًا ﴿٦٥﴾

"And who spend the night before their Lord, prostrate and standing" *(Al-Qur'ān 25:65)*

The Holy Prophetﷺ showed by example, the perfection of his passionate and sincere worship. His feet would swell from his long hours standing in prayer before His Lord, but it was during the month of Ramadān, and especially during the last ten days that even the level of his prayers took on an extraordinary and sublime quality. The mesmerizing beauty of his long heartfelt prayers in the night left even his beloved wives lost for words as when asked to describe the prayers of the Holy Prophetﷺ in Ramadān by Hazrat Abu Salma bin Abdur Rahmānra, Hazrat 'Aisha[ra] made the following reply,

"The Holy Prophetﷺ never exceeded eleven Raka'āt in Ramadān or in other months; he used to offer four Raka'āt– do not ask me about their beauty and their length, then four Raka'āt, do not ask me about their beauty and length, and then three Raka'āt." *(Sahih Bukhārī)*

She also explained that even in other months, the Holy Prophetﷺ would pray long into the night. However during the month of Ramadān and in particular,

"With the start of the last ten days of Ramadān, the Holy Prophetﷺ would tighten his waist belt (i.e. prepare to strive mentally and physically) and used to pray all the night, and used to keep His family awake for prayers." *(Sahih Bukhārī)*

Despite his own exemplary practice in offering prayers throughout the night in the last 'Ashra of Ramadān, the Holy Prophetﷺ mostly chose to offer these prayers privately rather than publicly, due to his immense concern that his followers may not be able to fulfill their covenant if these prayers became obligatory on them. This is revealed in the following Hadīth narrated by Hazrat Urwa[ra] who stated that he was informed by Hazrat 'Aisha[ra],

"The Messengerﷺ of Allah went out in the middle of the night and prayed in the mosque and some men prayed behind him. In the morning, the people spoke about it and then a large number of them gathered and prayed behind him (on the second night). In the next morning the people again talked about it and on the third night the mosque was full with a large number of people. The Messengerﷺ of Allah came out and the people prayed behind him. On the fourth night the Mosque was overwhelmed with people and could not accommodate them, but the Holy Prophetﷺ came out (only) for the morning prayer [Fajr prayer]. When the prayer was finished he recited Tashahhud and (addressing the people) said, "your presence was not hidden from me but I was afraid lest the night prayer [Taraweeh prayers] should be enjoined on you and you might not be able to carry it on." *(Sahih Bukhārī)*

Practice of 'Ītikāf

وَعَهِدْنَآ اِلٰٓى اِبْرٰهٖمَ وَاِسْمٰعِيْلَ اَنْ طَهِّرَا بَيْتِيَ لِلطَّآئِفِيْنَ وَالْعٰكِفِيْنَ وَالرُّكَّعِ السُّجُوْدِ ﴿١٢٦﴾

"And We commanded Abraham[as] and Ishmael[as], saying, 'Purify My House for those who perform the circuit and those who remain therein for devotion and those who bow down and fall prostrate in Prayer." *(Al-Qur'ān 2:126)*

During the last 'Ashra, the Holy Prophetﷺ would separate himself from all worldly affairs and sit 'Ītikāf, literally meaning 'to isolate oneself' in the mosque so that he could spend as much time as possible in the worship and remembrance of Allah the Almighty. This is narrated by Hazrat 'Aisha[ra] in the following manner:

"The Messengerﷺ of Allah used to practice 'Ītikāf in the last ten days of Ramadān and I used to pitch a tent for him, and after offering the morning prayer, he used to enter the tent." *(Sahih Bukhārī)*

He would return to his home only to relieve his essential needs or to allow Hazrat 'Aisha[ra] to comb and oil his hair. By this practice, we can ascertain that whilst he did not solely confine himself to his tent during his retreat, he emphasized the importance of hygiene and grooming in his daily ritual and preparation for worship. This is a significant lesson for those who enter the mosque today, that neither by word or deed should they be a distraction to others. In light of this desire to cause no disturbance to fellow worshippers,

"The Holy Prophetﷺ enjoined to recite the Holy Qur'ān during 'Ītikāf in a lower voice so as to not disturb the other worshippers." *(Friday Sermon, 29th October 2004)*

The Holy Prophetﷺ did not prolong any activity which removed him from the worship of Allah during the last 'Ashra. It is narrated by Hazrat 'Aisha[ra] that the Holy Prophetﷺ would enquire about the sick while

walking along, instead of stopping, and he did not alter his course for that purpose. (Abu Da‘ūd)

The Holy Prophet ﷺ maintained the practice of ‘Ītikāf throughout his prophethood as narrated by Hazrat Abu Hurairā[ra],

“The Messenger ﷺ of Allah used to perform ‘Ītikāf every year in the month of Ramadān for ten days, and when it was the year of his death, he stayed in ‘Ītikāf for twenty days.” *(Sahih Bukhārī)*

On one occasion however, the Holy Prophet ﷺ differed in this practice. This was the year when Hazrat ‘Aisha[ra] asked his permission to let her practice ‘Ītikāf also and he allowed her to do so. She therefore decided to pitch a tent for herself in the mosque beside his tent. When Hazrat Hafsa[ra] heard of it, she also pitched a tent for herself, and when Hazrat Zainab[ra] heard of it, she too pitched another tent. Thus, four tents were erected in the mosque. When the Holy Prophet ﷺ saw them he asked to know their purpose and was informed about what had happened. Expressing his displeasure, the Holy Prophet ﷺ said,

“What made them do this? Is it righteousness? Remove the tents, for I do not want to see them.” So, the tents were removed. The Prophet did not perform ‘Ītikāf that year in the month of Ramadān, but did it in the last ten days of Shawwāl”. *(Sahih Bukhārī)*

The reason for this is explained by Hazrat Khalifatul Masih V[aa] as follows,

“One should not niggle over where one sits for ‘Ītikāf...because acceptance of prayer is not confined to any special site. So averse was the Holy Prophet ﷺ to even a doubt of pretension to creep in this most sacred form of worship that one Ramadān he refrained from ‘Ītikāf because a few of his blessed wives had pitched their cubicles in sequence next to his” (Friday Sermon, 29th October 2004)

Night of Decree

وَمَآ اَدۡرٰىکَ مَا لَیۡلَۃُ الۡقَدۡرِ ؕ لَیۡلَۃُ الۡقَدۡرِ ۬ۙ
خَیۡرٌ مِّنۡ اَلۡفِ شَہۡرٍ ؕ﴿۴﴾ تَنَزَّلُ الۡمَلٰٓئِکَۃُ وَ
الرُّوۡحُ فِیۡہَا بِاِذۡنِ رَبِّہِمۡ ۚ

“And what should make thee know what the Night of Destiny is? The Night of Destiny is better than a thousand months. Therein descend angels and the Spirit by the command of their Lord” *(Al-Qur’ān 97:3-5)*

According to the verses of the Holy Qur’ān, this blessed night is greater than all other nights in a person’s lifetime if it is realized and acted upon. It is the night when the prayers of sincere servants of God are answered and a unique connection is made with Allah the Almighty.

The Holy Prophet ﷺ was granted the knowledge of its occurrence and sought to make his followers aware of its significance. Hazrat Abu Sa`id Al-Khudri[ra] elates that he heard the Holy Prophet ﷺ talk about the blessed night in the following Hadīth,

“Once we were in ‘Ītikāf with the Messenger ﷺ of Allah in the middle ten days of (Ramadān) and we came out of it in the morning of the 20th, and the Prophet ﷺ of Allah delivered a sermon on the 20th (of Ramadān) and said, ‘I was informed (of the date) of the Night of Decree but had forgotten it. So, look for it in the odd nights of the last ten nights of the month of Ramadān. I saw myself prostrating in mud and water on that night (as a sign of the Night of Decree). So, whoever had been in ‘Ītikāf with the Messenger ﷺ of Allah should return for it.’ The people returned to the mosque (for ‘Ītikāf). There was no trace of clouds in the sky. But all of a sudden a cloud came and it rained. Then the prayer was established and the Messenger ﷺ of Allah prostrated in mud and water and I saw mud over the forehead and the nose of the Messenger ﷺ of Allah.”*(Sahih Bukhārī)*

Seeking this single night in Ramadān is perhaps why, Muslims lay so much emphasis on the last ten days of Ramadān. Many people who tend to not focus on their prayers, Taraweeh, recitation of the Qur’ān, and various acts of bringing them closer to God, in the first twenty days of Ramadān, now try to better themselves.

However, it should be clearly understood that recognizing and receiving the blessings of this night are not by mere chance. Otherwise, why would anyone strive in their efforts of worship and remembrance of Allah throughout the rest of the year, indeed the rest of their lives, if they only had to achieve it once for salvation and forgiveness?

Speaking on the same topic, our beloved Huzoor[aa] states:

“We must remember that the worship and prayers of a single night will not ensure our forgiveness, or salvation or the acceptance of our prayers; nor will it make us the true servants of God” *(Friday Sermon August 27, 2010)*

Just as we seek the example of the Holy Prophet ﷺ in all our dealings, so too did his beloved companions. His wife Hazrat ‘Aisha[ra] asked him what she should pray for if she were to be granted the blessing of recognizing the Night of Decree.

He ﷺ replied, recite;

اَللّٰهُمَّ إِنَّكَ عُفُوٌّ تُحِبُّ الْعَفْوَ
فَاعْفُ عَنِّي

"O Allah! You are the Great Pardoner, You love to pardon. Hence I seek Your pardon" *(Ibn Maja)*

Those who truly wish to attain the love and nearness of God are granted the opportunity to do so, by learning and following the practice of the Holy Prophet ﷺ., as it says in the Holy Qur'ān

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ
فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَ يَغْفِرْ
لَكُمْ ذُنُوْبَكُمْ ؕ

"Say, 'If you love Allah, follow me: then will Allah love you and forgive you your faults" *(Al-Qur'ān 3:32)*

May Allah the Almighty shower His countless blessings on the Holy Prophet ﷺ and all his companions and enable us to follow in his noble footsteps, Āmīn.

The aim of my advent is that the Oneness of God and the honour of the Holy Prophet ﷺ Be Established

"I swear by God that my real and true desire is that I should attribute all the good qualities to the Holy Prophet Mohammad ﷺ, therein lies my greatest joy.

The aim of my advent is that the Oneness of God and the honour of the Holy Prophet ﷺ, be established in the world. I know it for certain that all the good and excellent words that God has used for me, they are really ascribable to the Holy Prophet (i.e. they are really meant for him, and it is on his behalf, that this honour has been granted to me), for I am only a servant of his and it is from his Prophethood that I have received all the light that I have; there is nothing that personally belongs to me. That is why I believe that if anyone were to claim that he has been commissioned by God (for reformation) without receiving any blessings of the Holy Prophet ﷺ or as an independent person, he would be an accursed person and a mean one. God has destined that nobody should have communion with Him without being completely obedient to the Holy Prophet ﷺ."

(Malfūzāt Vol. 3, p.287)

CHARACTER OF THE HOLY PROPHETﷺ IN THE EYES OF WORLD LEADERS

Compiled by: Nasir Mahmood Ahmed, Naib Sadr, Majlis Anṣārullāh Canada

"There is certainly a good exemplar for you in the Apostle of Allah." *(Al-Qur'ān 33:22)*

Dalai Lama, a Nobel Laureate and the highest spiritual leader of Tibet, said on January 11, 2016,:

"Prophet Muhammadﷺ's life is the best example for the entire humanity. We should follow the path shown by the Prophet Muhammadﷺ to establish global peace and to end terrorism and tyranny from the world. The Prophet Muhammadﷺ's message of peace, love, justice and religious tolerance will always be a leading light for the whole humanity."[1]

Barak Obama, the then President of the USA, in his speech at the United Nations, on September 25, 2012 said:

"The future must not belong to those who slander the Prophetﷺ of Islam. Yet to be credible, those who condemn that slander must also condemn the hate we see when the image of Jesus Christ is desecrated, churches are destroyed, or the Holocaust is denied."[2]

As per the release from the Office of the Press Secretary at White House, On February 3, 2016, President Obama stated:

"like so many faiths, Islam is rooted in a commitment to compassion and mercy and justice and charity. Whoever wants to enter paradise, the Prophet Muhammadﷺ taught, let him treat people the way he would love to be treated."[3]

Jacinda Ardern, the Prime Minister of New Zealand, in her address on March 22, 2019, quoted the blessed saying of the Holy Prophetﷺ:

"The believers in their mutual kindness, compassion, and sympathy are just like one body. When any part of the body suffers, the whole body feels pain."[4]

Narendra Modi, the Prime Minister of India, while addressing his 43rd edition of monthly Radio programme said:

"It is our responsibility to follow the path of equality and brotherhood as morals from his life. Prophet Mohammad ﷺ believed in twin principles of knowledge and compassion."[5]

Joe Biden, the current President of the USA on July 21, 2020 also quoted a hadith to present his thoughts. He said:

"Whomever among you sees a wrong, let him change it with his hand."[6]

Michael Hart in his book 'The 100, A Ranking of the Most Influential Persons In History, writes:

"My choice of Muhammadﷺ to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the secular and religious level. It is probable that the relative influence of Muhammadﷺ on Islam has been larger than the combined influence of Jesus Christ and St. Paul on Christianity. It is this unparalleled combination of secular and religious influence which I feel entitles Muhammad ﷺ to be considered the most influential single figure in human history".[7]

Mahatma Gandhi, in a statement published in 'Young India,'1924, states:

"I wanted to know the best of the life of one who holds today an undisputed sway over the hearts of millions of mankind. I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophetﷺ, the scrupulous regard for pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission."[7]

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VIRTUAL INTERFAITH SEMINAR HOSTED BY MAJLIS ANṢĀRULLAH CANADA

Report by: Naseer Maharaj Sahib

The Ahmadiyya Muslim Jamā'at Canada has been hosting interfaith seminars of various types for many years. Even a global pandemic has not stopped it from doing so. Fostering better understanding and building bridges across a diverse Canadian society are some of the many notable achievements of these events.

Naseer Maharaj Sāhib reports that on January 3 2021, Majlis Anṣārullāh Canada hosted the first interfaith seminar of the year.

The topic of this seminar was **"Natural disasters and the role of God in light of Holy Scriptures."**

Scholars and faith leaders from five of the world's leading religions, from across Canada, participated in this online interfaith seminar.

The event was organised by the Tablīgh department of Majlis Anṣārullāh Canada. The following five faiths were represented by their respective speakers:

BUDDHISM: Dr Eleanor Pontoriero, PhD of the Department for the Study of Religion at University of Toronto

CHRISTIANITY: Mr Warren Larson, a senior research fellow and professor, Zwemer Center for Muslim-Christian relations, Columbia International University, USA. He has served as a Christian missionary in Pakistan and is fluent in Urdu

HINDUISM: Mr Krsnadasa Kaviraja Dasa was initiated into the Brahma Madhva Gaudiya Sampradaya in 1974. He has been practicing Bhakti Yoga since his initiation. He is a semi-retired respiratory therapist at the Ross Memorial Hospital, Lindsay, Canada

ISLĀM: Mr Adam Abid Alexander is currently serving as a missionary of Ahmadiyya Muslim Jamā'at Canada. Adam Sāhib has been a student of comparative religions and has received his missionary training over the past three years. A very engaging and influential speaker, Adam Sāhib continues to teach Islām as a serving missionary

JUDAISM: Rabbi Steven Schwarzman is the Rabbi of Beth Shalom Synagogue in Edmonton, Canada and was ordained by The Jewish Theological Seminary of America in New York. He has degrees in Jewish Studies from the Hebrew University of Jerusalem and the University of Pennsylvania. He is also the author of four books and numerous articles.

Mr Krsnadasa Kaviraja Dasa characterised the seminar as an enlightening experience:

"Sharing of our faiths will definitely help the world to be a better place. Unfortunately, it is the material world where death and unhappiness are constant. However, as people of faith, we understand that these are reminders of the necessity to re-establish our love for God. Love for God outweighs every happiness available in the material world. We only cheat ourselves if we do not constantly seek out love for God."

Dr Eleanor Pontoriero commented:

"It is truly a blessing that we can have a respectful, friendly and insightful discussion on these very important ethical issues during these difficult times."

An excerpt from Adam Abid Alexander Sāhib's presentation is as follows:

"Recently in his Friday Sermon, His Holiness Khalīfatul Masīh V[aa] said that for the past year, we have been enduring a grave pandemic, from which no place in the world is safe. His Holiness[aa] said that despite this, many do not seem to want to consider the fact that this pandemic may have come about as a warning for us to start fulfilling the rights we owe to God and one another."

The Seminar was administered on Zoom and streamed live on YouTube with more than 500 viewers simultaneously. An engaging question and answer session followed the presentations.

With the grace of Allah the Almighty, this seminar was successful and conducted in peace and harmony among all participants.

Eleven housekeeping rules were carefully adhered to and an atmosphere of mutual respect and friendship prevailed. All guest speakers showed a keen interest in working with The Ahmadiyya Muslim Jamā'at Canada on future projects, Alhamdulillah.

ANNUAL SCHOLARSHIPS BY MAJLIS ANṢĀRULLAH CANADA

Report by: Nasir Mahmood Ahmed, Naib Sadr, Majlis Anṣārullāh Canada

"And say: My Lord, increase me in knowledge." *(Al-Qur'ān 20:115)*

Islām encourages us all to strive for knowledge. Holy Qur'ān commands its followers to think, contemplate, and gain knowledge that would bring them closer to Allah the Almighty and His creation. To make certain that this key concept of gaining wisdom and knowledge is truly embedded in the consciousness of its followers, Holy Qur'ān has emphasized its importance repeatedly. The very first revelation on our Holy Master Mohammad (May peace and blessings of Allah be upon him) states:

"Convey thou in the name of thy Lord Who created. Created man from a clot of blood. Convey! And thy Lord is Most Generous, who taught man by the pen, Taught man what he knew not." *(Al-Qur'ān 96:2-6)*

The Holy Prophetﷺ has also advised every Muslim man and woman to acquire knowledge.

We can witness that many branches of modern knowledge of science, mathematics, philosophy, and other secular fields were pioneered by some outstanding Muslim thinkers. The Promised Messiah[as] prophesied that people of his community would excel in knowledge too.

Hazrat Amīrul Mominīn Khalīfatul Masīh[aa] counselled students to seek knowledge with dignity and equanimity and to be respectful towards those from whom knowledge is sought. (Friday Sermon, June 18, 2004).

Under this special blessed guidance from Hazrat Khalīfatul Masīh V[aa], Majlis Anṣārullāh Canada has launched a Scholarship Scheme for outstanding students across Canada. The Majlis has also introduced special study grants for any deserving children.

In this regard, Qiādat Ta'līm with the collaboration of Department of Ta'līm, Ahmadiyya Muslim Jamā'at, has announced various scholarships for excellent performance in ***School, University*** and ***Hifz-ul-Qur'ān*** School (for boys and girls) in 2020.

Scholarships for Grade 12 and Undergraduates

1. **Abu Bakr Scholarship:** Two scholarships of $1,000 each, for male science major under-graduate students

2. **Omar-e-Farooq Scholarship:** Two scholarships of $1,000 each, for male non-science major under-graduate students

3. **Usman-e-Ghani Scholarship:** Two scholarships of $1,000 each, for male grade 12 students

4. **Amna Scholarship:** Two scholarships of $1,000 each, for female grade 12 students

5. **Khadeeja Scholarship:** Two scholarships of $1,000 each, for female science major under-graduate students

6. **Nusrat Jehan Scholarship:** Two scholarships of $1,000 each, for female non-science major under-graduate students

Scholarships for Ahmadiyya elementary school.

1. **Mahmood Scholarship:** Two scholarships of $500 each, for a boy and a girl with the highest grades in grade 4

2. **Nasir Scholarship:** Two scholarships of $500 each, for a boy and a girl with highest grades in grade 5

3. **Tahir Scholarship:** Two scholarships of $500 each, for a boy and a girl with highest grades in grade 6

4. **Masroor Scholarship:** Two scholarships of $500 each, for a boy and a girl with highest grades in grade 7

Scholarships for students of Hifz-e-Quran School

1. **Noor Scholarship:** One Scholarship of $500, for the hafiz taking the least time to memorise the Holy Quran.

2. **Ayesha scholarship:** One Scholarship of $ 500, hafiza taking least time to memorise the Holy Quran

After the approval of Hazrat Khalīfatul Masīh V[aa], the majlis has already allocated $35,000 in this blessed initiative.

Majlis Ansarullah, Canada

“Are those who know equal to those who know not?’ Verily, only those endowed with understanding will take heed.” (Qur’ān, 39:10)

Educational Scholarships 2021

Grade 12 and Undergraduate Students

Omar-e-Farooq 2 scholarship(C$1600 each)
Male student with highest grades in under graduate exam (Non Science Major)

Abu Bakr 2 scholarship (C$1600 each)
Male student with highest grades in under graduate exam (Science Major)

Nusrat Jehan 2 scholarship (C$1600 each)
Female student with highest grades in under graduate exam (Non Science Major)

Khadeeja 2 scholarship (C$1600 each)
Female student with highest grades in under graduate exam (Science Major)

Usman-e-Ghani 2 scholarship (C$1000 each)
Male student with highest grades in Grade 12

Amna 2 scholarship (C$1000 each)
Female student with highest grades in Grade 12

Majlis Ansarullah Canada Grant for deserving Students

C$ 12,000

Scholarships for Students of Hifz-e-Qur’ān School

Noor Scholarship C$600
Boy taking least time to memorize Qur’ān e Kareem.

Ayesha Scholarship C$600
Girl taking least time to memorize Qur’ān e Kareem.

Majlis Ansarullah Sponsored Scholarships for Ahmadiyya Elementary School

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Student with highest grades in Grade 4

Nasir 2 Scholarship (C$500 each)
Student with highest grades in Grade 5

Tahir 2 Scholarship (C$500 each)
Student with highest grades in Grade 6

Masroor 2 Scholarship (C$500 each)
Student with highest grades in Grade 7

Ali 2 Scholarship (C$500 each)
Student with highest grades in Grade 8

Please Apply @ www.ansar.ca by July 31st, 2021

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And those who say, 'Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous.

ور وہ لوگ جو یہ کہتے ہیں کہ اے ہمارے ربّ! ہمیں اپنے جیون ساتھیوں اور اپنی اولاد سے آنکھوں کی ٹھنڈک عطا کر اور ہمیں متقیوں کا امام بنا دے۔

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Writing for Nahnu Anşārullāh

Nahnu Anşārullāh is the magazine of Majlis Anşārullāh Canada. We need Anşār brothers to write for it. You can write any Articles or Poems in English, Urdu, French and Arabic and send them for publishing through your Muntazim Ishā'at or through email to ishaat@ansar.ca.

If you are writing articles, please send it typed in word or google docs. Also if you use any material from Quran, Hadith or any other book then please provide the reference of the material that you have used.

(Qiādat Ishā'at Majlis Anşārullāh Canada)